

The Guide to Holiness.

JUNE, 1859.

EDITORIAL PAPERS.

THE ATTRACTIVE POWER OF THE CROSS.

"I, if I be lifted up, will draw all men unto me."
John, xii: 32.

CHRIST said to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;" and again, to others, "When ye have lifted up the Son of Man, then shall ye know that I am He." These, to the Jews, were hard sayings. Their question, "Who is the Son of Man?" expressed their vexation and perplexity; their vexation, for they affirmed that the law taught that Christ abideth forever; and their perplexity, for the traditions of men which they had received with credit, had confused their understandings when they read the Scriptures.

This rejected doctrine of Christ crucified, over which the Jews stumbled and at which the Greeks sneered, was to draw to its gaze the world, and silently influence the hearts of all men. It was to "draw" all men, not by a coercive influence, for then would all men come, and the lamentation not be extorted, "Ye will not come unto me that ye might have life." It was to "draw" men as Christ, by his preaching, drew them, when the awakened multitudes gathered about him and acknowledged the power and wisdom with which he spake. It was to be a persuasive influence that all men would feel, and to which all might yield.

How wonderful, surpassing human understanding, is this doctrine in its simple statement! How marvellous are its confirmations by the records of history, and by the unrecorded experience, deeply felt and often related, of individual Christians. Paul had been arrested and subdued by it, and had seen its power over others, when he exclaimed with holy enthusiasm, "I am determined to know nothing among you save Christ and him crucified." Seen by the eye of faith, it brought multitudes of every land to the early Christian church. And now, on every missionary station, as well as at every home fireside, in every great awakening, as well as during every gradual in-gathering of sinners, the influence of the Cross is the ever present power which produces the effect. Man may see and honor, as agents in the work, great revivalists, industrious pastors, diligent Sunday school teachers, and earnest private members of the church; but, working with all of these, being matter in their hearts and manner on their tongues, unseen or scorned by the un-renewed, is the power of the Cross. As this has

free course, the effect is genuine, extensive, and permanent. When it is subordinated to the self-seeking of the minister, or to the worldly-mindedness of the members—when other topics have been made most prominent, then have both the offence and the power of the Cross ceased.

But what is the secret of all this power? Why can nothing be substituted for it—why have all religions, without this, been powerless—and why is every form of Christianity from which this is excluded or obscured, been little more than heathenism itself?

"Angels desire," and are doubtless gratified in their desire, to look into this great mystery, for mystery, in part, it must remain while we dwell on earth, if not forever. Yet some reasons have been given us, and these we may contemplate with devout gratitude.

I. The attractive power of the Cross is derived from: The wonderful nature of its Victim. He is represented in the Old Testament as the Promised Seed of the patriarchal dispensation, the Sacrificial Lamb of the Jewish economy, and the theme of the rapturous descriptions of the prophets. He is, to the prophetic eye, the "Wonderful Counsellor, the mighty God, the everlasting Father, and Prince of Peace;" the "Jehovah our Righteousness." In the New Testament, he is "God with us," the "fulness of the Godhead bodily," the "true God and eternal Life." At the same time, he is represented as made "like unto his brethren," as "made in fashion as a man," that he might be "touched with a feeling of our infirmities." We see in him these two natures—truly man and truly God. As such a victim, he dies upon the Cross for the world. No wonder that the world is drawn towards him, perverse and blind though men are.

II. The Cross is attractive, because adapted to the world. The human heart, in its yearnings to satisfy a deeply felt want, and in its bitter experience that all else is vanity and vexation of spirit, turns to the cross, and seeing the nature of the sufferer, exclaims, "My Lord and my God." Looking at himself, the sinner, helpless and hopeless, and exposed to divine wrath, feels that "thus it behooved Christ to suffer." He is at once assured that he may come with boldness to God by him and obtain mercy and find grace to help in time of need.

III. The moral goodness of the Victim lends the cross an attractiveness. He is exhibited as "a lamb," and as "without guile." It is he "who went about doing good." The goodness which led him to feed the multitude, heal the sick, cleanse the lepers, cast out devils, and raise the dead, is inseparable from the minds of the devout worshippers at the cross. But it is only in its connection with the wonderful nature and the death of the Victim, that it has a saving attractiveness. Out of this connection, it is beautiful to contemplate and worthy of imitation, but is in nature related only to the moral goodness of Paul, counting all things as loss for the excellency of the

knowledge of Christ, or of Wesley exclaiming, "the world is my parish."

IV. The attractiveness of the Cross is derived from the accompanying influence of the Holy Spirit. The Cross and the Spirit are as inseparable as the sun and light, or as God and his omniscience. Though the divine victim had hung upon the cross, had died and risen again, and the disciples had seen and believed upon him, yet were they not endued with power until the promise of the Father came.

Thus, the world, to be drawn to Christ, must have the whole cross. A merely human victim, with moral goodness alone, or the divine victim, without the attendant influence of the Holy Ghost, is not sufficient. When men take a part of essential truth instead of the whole, leaving out some great element, or letting down its fence by philosophical refinements, they do not find that the perverted parts have a proportion of the saving power of the whole. The cross must have "Jesus," "Immanuel," uniting in himself, and sending forth to accompany the announcement of his mission, the Holy Ghost, to draw, to purify, and to save.

Thus constituted, Christ lifted up from the earth, is qualified for man's utmost need. When all obstacles are removed, he draws him into himself and they become one. But sin is an opposing influence. It is to the soul what steel is to the magnetic needle. It draws it from its proper object. As the needle, unobstructed, turns to the pole, so the soul purified from sin turns to Christ, who becomes thereby not only its justification, but sanctification and redemption.

CHILDREN'S CORNER.

HOW SHOULD LITTLE CHILDREN PRAY?

We will answer this question in the language of some of your own age. A little boy, one of the Sunday-school children in Jamaica, called upon the missionary, and stated that he had lately been very ill, and in his sickness often wished his minister had been present to pray with him.

"But, Thomas," said the missionary, "I hope you prayed yourself."

"O yes, sir."

"Did you repeat the prayer I taught you?"

"I prayed."

"Well, but how did you pray?"

"Why, sir, I begged."

A child of six years old, in Sunday-school, said: "When we kneel down in the schoolroom to pray, it seems as if my heart talked to God."

A little girl of four years being asked, "Why do you pray to God?" replied, "Because I know he hears me, and I love to pray to him." "But how do you know he hears you?" Putting her little hand to her heart, she said, "I know that

he does, because there is something here that tells me so."

Ah, little children you may never fully know the power and usefulness of prayer until you find yourselves in trouble and sorrow; then you will love the mercy-seat better than any other place on earth. But see to it that you never approach God in prayer, even now, unless you are sincere and in earnest; for to ask for what you do not want, would only be mocking the great Jehovah. Do you remember those little verses of the hymn,—

"I often say my prayers,
But do I ever pray?
Or do the wishes of my heart
Suggest the words I say?

"I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone."

Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt offering upon one of the mountains I will tell thee of." — Gen. xxii. 2.

How hard it was for Abraham
To say God's will be done,
When he was called to offer up
His dear, — his only son!

"Take Isaac now, thine only son,"
(This was the Lord's command,)
"And offer him a sacrifice,
To die by thine own hand."

But Abraham believed that God
His Father, always knew
Just what was right, — and could not tell
Him a wrong thing to do.

He did not stop to question God,
But rose at early dawn,
Saddled an ass, and called his son
To go that very morn.—

A three days' journey to a spot
Which God to them shou'd show;
And Isaac, with the two young men,
At once prepared to go.

At length the mount appeared in sight,
And Abraham told his men,
I yonder go to worship God,
And will come back again.

Much Isaac wondered what it meant,
But he obeyed his sire,
Bearing the wood upon his arms
To build a funeral pyre.

Upon the mountain now they stood,
And Isaac meekly cries,
Behold the fire and wood, but where's
The lamb for sacrifice?

When they had reached Moriah's top
The father told his son,
And Isaac willingly was bound,
That God's will might be done.

Upon the altar then the wood
Was all in order laid,
And Abraham took the knife in hand,
That knife with naked blade;

Then quick and angel of the Lord
Was sent from heaven above,
To gladden faithful Abraham's heart
With these sweet words of love ;

"Lay not thy hand upon the lad!"
For now, indeed, I see,
Thou fearest God — nor hast withheld
Thine only son from me.

And now, in blessing I will bless
Thee and thy numerous seed,
All those who have thy simple faith
Shall be my friends indeed.

When I shall give mine only Son
To die on Calvary,
The Lamb of God for sinners slain,
Thine offspring He shall be.

And has our Father sent His Son,
His only Son from heaven,
To die for us, that we might live
And have our sins forgiven.

Lord, help me then to read thy word,
Believing all it saith,
For I may be a friend * of God
If I have Abraham's faith.

LEILA.

SCRIPTURE CABINET.

A SAVIOUR UNTO THE UTTERMOST.

"Wherefore, He is able to save them unto the uttermost, who come unto God by Him." — Hebrews, vii: 25.

"He can save unto the *uttermost*," *i. e.*, *wholly—completely*. This ability implies willingness and provisions for complete salvation. The apostle, in the connection, gives many reasons why our High Priest is thus able to save, of which the following is the sum. He is more exalted than the Jewish high priest. He was made after the order of Melchisedek, who was greater than Abraham, and greater than all the house of Aaron. He was made *perfect* (verse 11,) that the service he rendered might be perfect. Such were not the Jewish priests, for they were made "after the law of a carnal commandment," (verse 16,) that which had reference to temporal and external things; while Christ was made "after the power of an endless life," by an authority which set forth the nature of and secured fully — an endless life. He was established by an oath, as no other high priest was (verse 20-22). He was holy, and needed not to offer sacrifice for himself (verse 26). Lastly, he lives forever for us. He is an exalted, solemnly appointed, infinitely holy, ever-living High Priest. While the hungry soul cries out,

"Every moment, Lord, I need
The merits of thy blood;"

the Word of Truth replies, "He ever liveth!" "Wherefore" let none doubt that He saves "completely," "all" who come to God by Him.

* Is. xli. 8.

THE SWORD OF THE SPIRIT.

"The sword of the Spirit, which is the Word of God." Eph. vi: 17.

We were passing through the Quincy market, Boston, a few years ago, and our attention was attracted by a little group of men in earnest conversation. On drawing near, we perceived a man of a bronzed, but honest face, standing in the midst, with a bold yet meek spirit, defending the truth against bitter and persistent cavillings. The replies were not in the refined language of the schools, for he was a plain and unlearned man, but in the beauty and force of well selected texts of Scripture. It was refreshing to see how every attack recoiled upon the assailants. The sword of the Spirit proved sharp, and pierced their armor at every point. With this weapon, handled evidently with the skill of a long and familiar use he vindicated the honor of religion, and "put to silence the ignorance of foolish men."

The word of God is the sword of the Spirit, because *He* uses it. He makes it "quick," "powerful," "piercing," and "a discerner of the thoughts and intents of the heart." Without the Spirit, the word is a glittering scabbard rather than a sword, bright with priceless jewels, but powerless. Let the man of God, then, not think to expose any deadly error, nor to vanquish his spiritual foes, nor to succor his fainting fellow-Christians, without the Sword of the Spirit.

THE UNKNOWN FOOD.

"I have meat to eat that ye know not of." John iv. 32.

When Wesley was going to Georgia, before he found Christ by faith, he was surprised at the perfect tranquillity, during a violent storm, of the Moravians with whom he sailed. He himself was greatly alarmed at the thought of dying. But he learned afterwards that this devoted people derived their strength from a simple faith, by which they were able to do and suffer the whole will of God. It was the inward, hidden food by which they were prepared for every duty and danger. This was subsequently the secret — or, at least, an important part of the secret — of Wesley's ability to do the great work assigned him. Had he fed on the husks of a worldly ambition, he would have fainted.

Christ says, "My meat is to do the will of him that sent me, and to finish his work." Through this he was enabled to endure hunger, fatigue, the bitterness of persecution and the anguish of death. Those of his disciples who follow him fully in this respect, are partakers of an inward strength of which others are ignorant. The Christian merchant who lives to do the will of God, is calm amidst the vexations of ordinary business; and when "hard times" and "failures" sweep away houses and lands and stocks, laying undeserved imputations upon a good name, he is peaceful and even happy. The Christian mother who thus lives, amidst pressing responsibilities and multitudinous cares, worn down in body and exhausted

in mind, has sweet rest of soul. Thank God, there are a great and an increasing number among God's people, of every name, to whom the absorbing interest of the soul, in the will of God, is *not* an unknown food.

EDITOR'S DRAWER.

THE GUIDE A BLESSING.

A brother in the Congregational ministry writes from St. Croix Falls, Wis., May 2: — "In closing, a word in regard to myself will not, perhaps, be inappropriate. I owe to the 'Guide,' under God, the unspeakable blessing of *Perfect Love*. God blessed me last January, I think it was, and since that time has continually realized himself unto my soul in numberless loving kindnesses, and the witness of the Holy Ghost. He loves me greatly. 'He brought me into the banqueting house, and his banner over me is love.' 'His left hand is under my head, and his right hand doth embrace me.' 'He has given me a mouth to speak great wisdom, even the hidden wisdom of God.' I can look around me and see, at least, fifteen cases of well evidenced sanctification, through my poor instrumentality. Many of these have been brought — within a few weeks, up through the deepest darkness of sin, first to see the light of the gospel in justification, and then, in a short time, into the full liberty of the gospel."

QUESTIONS.

A correspondent takes some exceptions, though in a good spirit, to some parts of the article in our May issue, entitled, "The Spirit of Holiness." — The following statements, on page 131, he thinks objectionable: "The Christian is born again of the Spirit. The new nature which he receives by this birth is holy. It must necessarily be, or the product of the Spirit is tainted with sin. He is a new creature in Christ Jesus. As a new creature in Christ he must be holy, or Christ admits sin into union with him." We understand the writer to use the word *holy*, here, as the opposite of actual sin, for he immediately adds, "In none of these states of grace is he (the justified person) at liberty to commit sin." Still, we think the statements are not well guarded, and the word 'taint,' in this connection, is not the best one, though the writer's meaning is clear and truthful. Our correspondent proceeds to propose the following questions: 1. "Can a Christian be said to be holy until cleansed from all sin?" Certainly. All regenerated persons are termed, in the Word of God, "children of God," "saints," "heirs of God, and joint heirs with Christ," though not necessarily "sanctified wholly." 2. "Cannot God pardon a sinner and not cleanse him from all unrighteousness, yet not form a union with sin?" — As to the "union of Christ with sin," that is sta-

ted, of course, as an impossible thing. But no such necessity is involved in the admission that a Christian may have in his heart the remains of inbred sin. So we believe and teach, and so has the Church in general ever taught, on the authority of Inspiration.

GLAD TIDINGS.

We glean items of good concerning Zion, though there is no general revival. The large cities, those strong-holds of Satan, have been most assaulted by the King of kings. At New Orleans, the late anniversary of the daily prayer-meetings was an occasion of great refreshing to the people of God, and new plans were devised for extending the Redeemer's kingdom. In New York, the marked feature of success is in the conversions, on board the United States vessels of war. Large numbers of the sailors have become truly pious. In this city, also, we hear from some of our personal friends that the sons of the ocean are coming to God. One aged man at the Marine Hospital, in Chelsea, was visited by a colporteur, who asked him if he should bring him some good books. The sick man, stretching out his hand and laying it upon a large Bible, said, "I have this; this book is enough for me!" The great and wicked city of London, is sharing largely in the blessed influence of the daily meetings, and Wales is favored with a general outpouring of the Spirit. "The Lord reigneth!"

EVIL TIDINGS.

Rumors of warlike preparations have been rife in Europe for several months past, as our readers know, and ere they read these lines, they will, doubtless, be in possession of some account of the first terrible collision. Never since the first Napoleon have the foundations of States been so moved. The best informed persons seem sadly puzzled to understand the *precise* occasion of this, but all agree that the gathered cloud portends a storm of vast magnitude and importance. Let God's people pray that the wrath of man may praise Him, and that all these things may turn out to the furtherance of the gospel.

LABOR AND ITS FRUITS.

Our New York correspondent has forwarded the following letter, from Canada, addressed to Dr. and Mrs. Palmer. It is another emphatic testimony to the value of *personal* effort.

BELLVILLE, C. W., April 1st, 1859.

DR. AND MRS. PALMER:

Beloved Friends, — I rejoice to be able to inform you that we are in the midst of a glorious revival of religion, next to that of Hamilton the best I have ever witnessed, and, in some respects, more wonderful. Our friends here have desired and prayed for a revival since my coming to this charge in July last; but the time for making a *special* effort seemed not to have come until the middle of February, at the time of our quarterly love-feast. I then stated to the people the particulars of the Hamilton revival; and the great agency which God had honored in its promotion by the *personal labors of his people, in connection with those of his ministers.*

I proposed to them to signify by the uplifted hand whether they would thus work for God; that if they would they might have a revival, if not, they must not expect great things. Many pledged themselves to labor, and we began our toils. Results were seen at once. The first person to whom I spoke in doing my work, was the first convert, and makes a shining and laborious Christian. The work has progressed steadily, and constantly increased in interest to the present time.

Bellville is a town of about five or six thousand inhabitants. We have at present but one church, and a few over four hundred members, before the revival. This must be taken into the account in comparing the work with Hamilton. Then again, we had not the assistance of our dear brother and sister Palmer. Still, the Lord was with us. "The people had a mind to work," and have continued thus far faithfully to fulfil their pledge. Young converts, too, at once begin to obtain others and bring them to Christ.

The public services have been four evenings in the week, viz.: Tuesday, Wednesday, Thursday and Friday, for preaching, short, and prayer-meetings for seekers. The afternoons of the same days, from three to four, have been for the church. Many believers have experienced full salvation. I distributed forty copies of "The Promise of the Father." Our sisters work well. Once in two weeks, on Monday evening, we have taken members into the church publicly. Saturday evening has been for fellowship and prayer-meeting. So has also been the Thursday afternoon. Nearly two hundred have been converted, of whom about one hundred have already joined the Church. From forty to fifty are forward every night. The body of the church is crowded every night, and the gallery about half full. From seven to sixteen converted each evening. O that you could be with us. Pray for us, that God may extend his glorious work still more. Our success has so embarrassed us, that we must now build a new church, to hold, at least, fifteen hundred people.

Yours in Christ,
E. B. HARPER.

DR. W. C. PALMER AND LADY have taken passage on board the steamer City of Baltimore, which is to sail for England from New York, on Saturday, June 4th. We bespeak for our beloved brother and sister the prayers of God's people. May He who gathereth the wind in his fist, and who lifteth up the stormy wave, hold them in his hand, and bring them in safety to their desired haven; and in the land where they are about to sojourn as strangers, may a door of utterance be opened to them in their efforts to spread the joys of a full salvation. Sister Palmer has promised us regular correspondence, so that we hope to lay before our readers, from time to time, the progress they are making in their mission of love.

THE NEW VOLUME OF THE GUIDE.—We call the attention of our readers to the fact, that this number closes the volume. We hope to be able, by the blessing of the Great Head of the Church, to labor in the cause of holiness another year, and request the unabated coöperation of our numerous friends. We hope to continue to speak to all our old patrons, and to be introduced to many new.

BOOK NOTICES.

THE LITTLE MOUNTAIN GUIDE; OR, HOW TO BE HAPPY. BOSTON: HENRY HOYT, No. 9 CORNHILL. New York: Sheldon & Co. Cincinnati: George Crosby. Chicago: William Tomlinson. 1859.

This is an Irish story, incidentally but beautifully illustrating the picturesque scenery of the country and its cultivated social habits. The reader becomes at once interested in the Little Mountain Guide, Grace O'Gara, who through the teachings of a pious mother, is well instructed in the Scriptures, and becomes a *guide*, not only among the heights of her mountain home, but to those seeking Christ. Precious truths are taught in this attractive story.

ROBERT WALTON; OR, THE GREAT IDEA, AND WHAT CAME OF IT— is another volume by the same publishers. The great idea of Robert Walton is worthy of any boy of our country. He was determined to obtain a liberal education, and thus prepare himself for usefulness. The way he surmounted many and intimidating obstacles, in order to secure this end, is here related in an easy manner. It is well calculated to inspire a right ambition in the minds of boys.

Mr. Hoyt has sent us still another pretty book, called ROSE COTTAGE; OR, GRANDMAMMA WISE. This grandmamma was one of the excellent old ladies who had not outlived her love for little children, but had on all occasions an interesting story for them, full of valuable instruction. If you would like to visit Rose Cottage and hear her talk—and the moments will fly swiftly and pleasantly away if you do so—step into No. 9 Cornhill, Boston, or some other bookstore, and buy the book.

THE NEW TEMPERANCE MELODIST: consisting of Glees, Songs, and pieces composed and arranged for the use of the various TEMPERANCE ORGANIZATIONS. By STEPHEN HUBBARD, author of Wesleyan Sacred Harp, Musical Gems, etc. Boston: J. P. Jewett & Co. Cleaveland, Ohio: Henry P. B. Jewett.

The most popular airs, both new and old, are here arranged, and accompanied by words suited to the temperance cause. In its general style and spirit, this volume is similar to the Wesleyan Sacred Harp, by the same author—a work which has been the favorite of thousands. It is well calculated to give a fresh interest to the various occasions which call the friends of temperance together.

GOD IS LOVE.

Words by REV. S. LOVELL.

Music by W. McDONALD.

The musical score consists of six staves of music, each with a treble clef, a key signature of one flat, and a common time signature. The first four staves are grouped by a large brace on the left. The first two staves begin with a 3/2 time signature, while the next two begin with a 4/4 time signature. The fifth staff begins with a 3/2 time signature and ends with a 2/2 time signature. The sixth staff begins with a 3/2 time signature and ends with a 2/2 time signature. The lyrics are integrated into the music, appearing below the staves. The first four staves contain the following lyrics:

1. What sound is this? a song thro' heav'n resounding, God is Love! God is Love!
And now from earth I hear the song rebounding, God is Love! God is Love!
2. This song repeat, repeat, ye saints in glory, God is Love! God is Love!
And saints on earth shout back the pleasing story, God is Love! God is Love!

3. Cre-a-tion speaks with thousand tongues proclaiming God is Love! God is Love!
And Prov-i-dence unites her voice, ex-claim-ing, God is Love! God is Love!
4. This heav'nly love all round is sweetly flow-ing, God is Love! God is Love!
And in my heart the sa-cred fire is glowing, God is Love! God is Love!

The fifth and sixth staves contain the following lyrics:

Yes, while a-dor-ing hosts proclaim Love is his na-ture, Love his name,
In this let earth and heav'n a-gree, To sound his love both full and free,

But let the burden'd sin-ner hear The Gos-pel sounding loud and clear,
That God is Love I know full well; And had I power his love to tell,

My soul in rap-ture cries the same; God is Love! God is Love!
And let the theme for-ev-er be God is Love! God is Love!

To every soul both far and near, God is Love! God is Love!
With loud-est notes my song should swell; God is Love! God is Love!

5 The love of God is now my greatest pleasure,
God is Love!

And while I live, I'll ask no other treasure;
God is Love!

This theme shall be my song below,
And when to glory I shall go,
This strain eternally shall flow,—
God is Love!